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ESOTERIC OSTEOPATHY

—BY—

DR. HERBERT HOFFMAN

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This little book is lovingly dedicated to Yogi Ramacharaka, that illuminated soul, who led me from darkness to light.

—*The Author.*

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GREETING

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe;
There is an inmost centre in us all,
Where truth abides in fullness; and around
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth."

—*Browning.*

This little book is sent forth with an earnest desire to spread the light of truth, and to enable Osteopathic physicians to more effectually and understandingly cure the ills of their fellow men and women.

The truth as set forth in this little manual is not original with us, but has been handed down from the Eternal Source through various channels, and we just helped ourself to the good things whenever and wherever we found them. Now it is our earnest hope that you who are reading these lines will also help yourself to whatever appeals to you. We have no desire to thrust upon you anything that does not appeal to your reason. therefore, if anything set forth in this work does not suit your mental tastes, just pass it by, and take that which does.

We shall not attempt to prove any of the statements of truth made herein, but will simply recite what they have proved to us in our work as a physician. We possess no power that you do not also possess. You are a

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sleeping God, and need but the help of your own earnest thoughts backed by your own will to awaken you to a realization of your powers. Of course, if you have awakened to a knowledge of metaphysical laws, you will more readily grasp and use the healing methods set forth herein, but even this is not absolutely necessary, if you but have faith and apply the methods which we shall give you. "The proof of the pudding is the eating of it," therefore as you progress in the application of these methods, you will be astonished (*at first*) how readily you will get results.

We would advise all who wish to further understand the truth, about the real laws of their being, and their exact place in the universe, together with their relations to the source of *All Power,* to commence by reading Yogi Ramacharaka's Fourteen Lessons, in Oriental Occultism, published by the Yogi Publication Society, Masonic Temple, Chicago, Ill. This book can be obtained for the very reasonable sum of one dollar. The book states the most profound truths, and hidden mysteries, in plain, simple English. No one can read it without being filled with a deep love and an abiding sense of reality. No matter what your religious beliefs, this philosophy will not run contrary to it, but will go along side by side, and enlarge upon it. It teaches of the true brotherhood of man, and the end and aim of all,—union with God.

One who unfolds into a true knowledge of the "I Am" consciousness, and his connection to the "Great I" has at his command spiritual powers of healing, which

heal the worst pathological conditions almost instantaneously. Therefore, if you would follow in the footsteps of the Son of Mary, begin by studying the true laws of your being as set forth in this pure and forceful book. After carefully reading and digesting the contents of these fourteen lessons, and you find that they supply a longfelt want, you may take up the higher courses, given by the same author, in the order named, "Advanced Course," "Raja Yoga," "Gnani Yoga," "Hatha Yoga" and his book, "Psychic Healing."

We are giving you here at one stroke the means to obtain knowledge, that took us many weary months of hard searching to uncover, not to speak of the useless time and money spent in wading through piles and piles of chaff and theories as advanced by many writers on the subject. But we do not regret the time spent, for it has taught us that true knowledge *comes from within,* and that the best that any writer or teacher can do for us is to awaken thoughts that are lying loose and disconnected in our own mind. They but confirm our own thoughts. Give us the loose end of the ball, and we unwind at our leisure.

We have shown you the way. It is now for you to decide which path to take. Here is the way—choose. One path leads to true healing knowledge and power, and is based on Reality. The other is based on shadowy and seemingly real things—on surfaces and outward things. You see the shape, size and condition of the surface, and think *it* the real thing, the final analysis. The underlying Reality is hidden, is not evident to the

senses, cannot be weighed, measured, tested and demonstrated on a blackboard. Then why should you bother with something you can't see. Ah, that's it. Why should you? Well, decide for yourself.

We will now bring this little greeting to a close, and go on and give you our method of "Esoteric Osteopathy." Try it. Use it. If you succeed in dispelling some nasty pathological condition that has resisted your best efforts, and are thereby enabled to bring health and happiness to some poor sufferer, then we shall feel well rewarded for putting forth this humble effort to spread the glorious light of truth

DISEASE—WHAT IS IT?

Before we attempt to cure, we must understand what we are attempting. If we find an organ or part, functioning abnormally, we call it disease, because it is not functioning as Divine mind originally intended it should.

Our text-books give many causes, outside of the organ or part, as the beginning cause of the disease. Not one teaches us that disease has its beginning in a disturbance of the "MIND" of the organ or parts. Not one even tells us that the organ or part has any such a thing as "Mind." True, histologists tell us that the cell has intelligence, but they stop there. Histologists never once dream of telling us that that intelligence *is "mind."* But reason tells us that there can be no intelligence without mind.

All physiologists inform us of the wondrous work of our bodies in health and sickness. Tell us of the constant work of repair, replacement, change, digestion, assimilation, elimination, etc., etc. And, most wonderful of all, the selective action of the cells extracting from the blood the nourishment needed, and rejecting that which is not needed. All this they tell us. And, more marvelous still, they tell us of the healing of wounds, the rush of the cells to the point where they are most needed, and hundreds of other examples well known to students of physiology. But of the most wonderful and marvelous fact of all they tell us nothing. Back of all this work they fail to see "MIND," the *mind* from which

every cell expresses intelligence. Now, then, a cell has "MIND." It goes on reproducing itself many million times until there are many millions of cells that have massed themselves, or built themselves into an organ, say into a Liver, by the way of illustration.

Now, then, this group of cells co-operating from the beginning to build themselves into a liver, must have been of *one mind.* If this was not so, then some cells of that group would have started to build themselves into a heart or a nerve, or a blood vessel. But they didn't; they combined as one mind, having but one purpose, to make themselves into a Liver. So, then, we have a group mind called the *"Liver Mind,"* which mind thoroughly understands how to operate or carry out its own functions, of course always under the supervision, direction and control of the central mind located in the brain. To further clinch the matter, how could the central mind give orders to the Liver, if it did not have a mind to receive and execute the order?

If, then, we have a "Liver Mind," then we have also a "Heart Mind," a "Stomach Mind," a "Kidney Mind," a "Lung Mind," a "Solar Plexus Mind," and so on throughout the body until every organ, part, ganglia, plexus, nerve and blood vessel has this *"Mind."*

Then all pathological conditions have as their *first cause,* "MIND." Without "Mind" there could be no action in matter.

Then ALL disease is MENTAL.

Even diseases produced by violation of physical laws have their first cause in mental action. It is a *mental*

action that first *recognizes the violation.* If a stomach is overworked, what tells it that it is being imposed upon? Ans.: "Mind." The "Stomach Mind" reports to the "Central Mind" that an oversupply of supplies is being sent constantly to it. The "Central Mind," realizing that if this is not stopped the entire physical body will soon be overloaded, orders the "Stomach Mind" to cease receiving any further supplies, and the "Stomach Mind" obeys. Then we have resultant diseases of the stomach, all of which are familiar to you. Even the act of the violation itself had its beginning in a *mental desire.*

Look at it from any point of view that you will; go around and around, and you will finally have to admit, that if the matter of which our physical bodies is composed, is changed, or shaped either normally or abnormally, *there must be mind intelligence back of the action.*

Disease, then, is produced by *wrong mental* action. Therefore disease is abnormal, being only the result of temporary departure from *right mental* action.

It is not an entity. It has no principle and no intelligence of its own. Neither does it possess power. Man in his essence is whole and it is no part of him.

The word "nothing" contains the root-meaning of the word disease. It was derived from the Latin *dis,* meaning un: without: the lack of: absence; and the word ease. Literally it is dis-ease, un-ease, a lack of ease. It stands for absence, not presence. It cannot exist without consciousness. The unconscious cannot be said to be even uneasy. So this *dis*-ease must be a matter of *"Mind"* only and a thought-condition.

It depends entirely upon either the conscious or the sub-conscious action of mind for existence, even in appearance.

Set the mind action right and you will re-establish the law as laid out in the beginning, when all things were manifested, and established whole and good by their Manifestor.

Health is the normal condition of humanity, but it must be maintained in the mind-realm, or it cannot prevail in the bodily representation of man. Let us think health and have full confidence in its *Reality* with as much spontaneity as in the past, we have appeared to think disease, through our fear of it, and see if we do not find mind a true healing influence, and a soothing lotion for the many seeming ills of daily life.

Let us begin to-day to exercise our minds to see only health; let us begin at once to refuse to accept the words of sickness and trouble, for they but express wrong mind action in matter. *Mind is all.* Everything that you see, that looks tangible and solid, is but an expression of mind. A lump of clay is an inert shapeless mass until the hands directed by the mind of the artist shapes it into a beautiful statue. The musical instrument is silent and cold until the mind and hands of the composer play upon it. A pile of stones is built into the beautiful edifice, first conceived in the mind of the architect. The great oak came from the mind in the acorn. The Brain and all the rest of the tissues of the body resolve themselves back to the universal atoms of matter when mind departs at the "death" of the physical

body. Do not make the deplorable mistake of thinking that the Brain secretes mind, like the Liver secretes bile. The brain is just as inert as the clay or stone until mind works through it.

The MIND and YOU, dear reader, existed before the physical brain and body, and will continue to exist long after its atoms have turned to dust. And remember this, for it is a *great truth.* You, the *Real You,* are *absolute master of mind, energy and matter.*

Hear what Victor Hugo has to say about man's powers. How beautifully he pictures *your greatness* over the body that you are now living in. He tells you that *you are a soul,* having a body, not a body having a something called a soul. He says:

"Man is an infinite little copy of God; this is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me, because I can also bring forth from out of my chaos. I make books which are creations; I feel in myself the future life; I am like a forest which has more than once been cut down—the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers. *Why, then, is my soul more luminous when my bodily powers begin to fail?* Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and roses as at twenty years ago. The nearer

I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts, in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. *My days will begin again, the next morning.* The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn."

The central theory of Esoteric Osteopathy is that dis-ease is a MENTAL trouble—not a trouble in the central mind, but in the *mind in the parts.*

The alert reader will now pause and ask the question, "What originally caused the trouble in the *mind* of the parts?" Now that is a mighty good question, and on our ability to answer it, depends the causation of all dis-ease.

First, we will take violation of physical laws as one cause. These laws are all well known to you; therefore we will not take up these pages repeating them. We might state in passing that you can very readily see how an overworked stomach could cause the "Stomach Mind" to rebel and go on a strike for a vacation. The same could apply to the "Kidney Mind." Or again, if the "Stomach Mind" could not obtain sufficient and proper food from which to intelligently make blood containing

the proper nutriment, that its own cell bodies, as well as the cell bodies of every other part of the physical body, would suffer from starvation. If mind is to manifest normally in the cell it must have a body that is perfectly nourished, otherwise the mind can express itself, but imperfectly. Just carry in your consciousness the thought that the entire physical body is but an instrument through which "MIND MANIFESTS." That every atom of matter is but a vehicle for it. Thus we see how disobeying physical laws can cause disease. You have the key now, so go to work and make your own deductions as to how violation of the rest of the physical laws can cause disease.

A little work on your own account will do wonders for you. Try it.

The *"Mind" force* that causes abnormal pathological conditions is the *same force* that can be turned into producing *normal Real* conditions.

Evidence of the *mind force* working normal and *Real* can be seen in wild animals, who are far removed from the influence of man's unreal thoughts. Here we see evidence of the *laws* of *mind* working free, and unperverted, as was intended by their Manifestor. The wild horse needs no veterinary doctor, the buffalo needs no cow doctor.

Turn to the lower and more primitive races of man for more evidence of the laws of Mind working normally

and unperverted. There you will observe the creative Will working through the mind of the entire physical structure, producing a body that is strong, whole and healthy. But let a band of missionaries, accompanied by one of our learned pathologists, arrive among them, and in the sub-conscious minds of these simple folks will be photographed, picture after picture, of abnormal conditions, and soon these strong bodies will be manifesting all the ills of the flesh.

The mind might be likened to the fertile soil of a tropical country. If not properly understood, neglected and left unprotected to the mercy of erroneous thought pictures, it will grow the rank weeds of Pathology. But if understood and properly cultivated will grow the beautiful flowers of health. And the reason of this may be understood readily when we understand that the same conditions that are conducive of health furnish the best soil for the growth of the rank vegetation of Pathology.

Without mind matter would be an inert, shapeless, purposeless mass. Let the scientist take the elements of the seed from the matter around him and form it into a seed, surround it with the proper soil and conditions, apply to it all the forms of energy known to him, and it will not grow. Why? Because it lacks the third manifestation—*Mind* and *intelligence*.

Oh, my dear reader, know you that by mind we CREATE, by mind we DESTROY.

We would like to tell you all about the power of thought. We would like to prove to those among you who do not already know it that thoughts are *Real Things*. We would like to tell you about the different planes of activity above and below consciousness. How our conscious thinking is only about ten per cent. of the entire workings of the mind. How we are consciously and unconsciously receiving the thoughts sent out by others. How they affect us according to our positive or non-positive mental attitude. More interesting of all, we would like to tell you all about the Instinctive mind, that part of our mind which is influenced by thought, and which has charge of the entire working of our bodies, both in health and sickness, and which also is the seat of all our passions, desires, appetites, emotions, etc., etc. We would like to tell you about the Intellect, which is above the Instinctive mind in mentation and which is the cause of man's erroneous thinking, until the super-conscious or spiritual plane of mind unfolds, and corrects the delusions created by the intellect. We would like to tell you all about this high part of your mind, which has unfolded into consciousness for the most of you who read these lines, and which is the seat of intuition, which intuitive knowledge enables us to recognize and grasp real truths when they are presented to our minds. Intuition far transcends any knowledge given us by the intellect. Understand, we are not condemning intellect, for without it we could not reason, make deductions, or perceive anything. But intellect alone without guidance

from the higher planes of mentation leads us into many dark places. We would like to tell you all about these things, but they are fully covered in the works recommended in the opening chapter of this book.

We think we have told you enough about what disease is. We will now go on and tell you how "mind" in action causes abnormal pathological conditions.

We want you to pay *strict attention* to the close correspondence of the symptoms of diseases shown, and the original emotions produced at the time the mind under distressing influence made the mental image, causing the abnormal conditions.

MENTAL IMAGE THEORY.

It is not the purpose of a work of this description to go into an explanation of the mental imaging faculties of the mind. That is a subject too large to be handled in a treatise of this kind. Elsewhere in this book we have told you where to get a work giving you this explanation.

We told you also that we were not going to attempt to prove any of the statements made herein. We want you to apply the methods that will be described later on, and they will then prove themselves. Truth is not truth to you until it is realized and experienced by yourself.

Now to go back to our subject. Can mind, forming mental images, cause disease? We answer, *Yes,* and will proceed to show it to you, not by theory, but by citing cases that have come under our personal observation. We will take cases of the class that come to the Osteopathic physician for treatment.

Case 1. Mr. Harry E——, aged 40, came to us suffering from inflammatory rheumatism; almost all the joints in the body were affected, but particularly the joints of the arms and shoulders. Had suffered almost continuously for a period of five years, much of this time being confined to bed.

In searching for a mental image as the cause of the rheumatism, we asked him to tell us of all the accidents that had happened to him from childhood up to the time

of applying to us for treatment. He could tell us of none of sufficient importance to have formed an image. So we had to go on and treat him in the regular osteopathic way for about three weeks, when he told us about a fright he had when he was about 35 years of age. This fright proved the cause of his rheumatism, for immediately from the time we received this information and began to apply the curative or antidotal thought he began to make a most marvelous change for the better.

He said that one day he was watching a painter, standing on a jack outside a third-story window, painting, when suddenly the jack gave away, the painter falling face downward to the ground, with his *arms doubled under him,* and was killed.

Is it any wonder that under the stress of this harrowing sight that the will of our patient was as passive, and the mind as subjective, as if he were under a hypnotic spell? The first thing that the instinctive part of the mind did while watching the falling of the painter was to tightly and rigidly contract every muscle in our patient's body, unconsciously preparing to resist the shock of that falling body with the earth. That fall was just as vivid and real to our patient's instinctive mind as it would have been had it occupied the body of the unfortunate painter.

From that time on the mind faithfully carried out the image of contraction in all the muscles, even to *doubling the arms in front of him,* and the only way he could sleep at night was to lie *face downward* with his *arms doubled under him.*

The Osteopathic Physician could have softened up these muscles for the remainder of this man's earthly career, and the mind would have just as faithfully contracted them, and the rheumatism would have constantly reappeared.

Case 2. Mr. John R. S——, aged 50, came for treatment, apparently suffering from asthma. A careful examination disclosed no conditions that would warrant a diagnosis of asthma. His breathing was most peculiar and distressing. He would puff and blow in paroxysms, like a man who had just finished a ten-mile run. His history showed that about 30 years previously he had undertaken a swim off from Atlantic City to a wreck about a mile and a half from shore. After he had covered about a mile he commenced to get winded, and he realized that he must make the other half mile or go to a watery grave. We will not recount his terrible struggles before he finally reached the wreck, barely able to cling to it, until he was rescued by life-guards.

In this case you see the mind faithfully reproducing unconsciously to our patient, the very urgent desire that the lungs made upon it, for oxygen at the time of that strenuous struggle and still carried out this desire after a lapse of twenty years. This patient is still under treatment, and has been with us for two months. He is very nearly cured. This case requires not only wiping out the wrong mental image, but requires that the mind be taught all over again its function of rhythmic breathing.

Case 3. Mrs. Mary G——, aged 41, came to us in a very much run down condition. One very strange

feature about her case which puzzled many medical doctors was the sudden stoppage of her speech. She would be talking freely, as freely and glibly as any woman could, when she would suddenly lose all power of speech. Try as she would, she could not utter a sound for several seconds, when with an effort she would continue the sentence where she had left off. All sorts of brain lesions were suggested by her former physician as the cause. She also had frequent attacks of violent diarrhœa. Two years previous to applying for treatment she was a healthy woman. About that time she was sitting on her front porch *talking freely* to her daughter, while her little four-year-old son was riding his velocipede along the outside curb, when around the corner dashed an automobile, stopping barely in time to save the child. The mother was rendered *speechless* for a few seconds, in the *midst of her conversation,* and the fright reacted on the bowels, as fright frequently does.

Now, space forbids us giving you more cases illustrative of the imaging power of the mind while it is in a subjective state, from fright or stress of accidents.

We feel that these three cases will be sufficient for any earnest seeker after the truth to go ahead and apply to any case which may come to him for relief and cure. This mental image theory of diseases will clear up and help you out on many puzzling cases. You will *always* be able to trace the *cause,* as well as be able to give the correct instructions to the mind, and guide it back to normal ways.

Remember always that all diseases *begin within the mind,* barring diseases produced by wounds, fractures, etc.

Do not give microbes the power to produce disease. The only power that germs have to produce disease is the power given by a mental image, held in the mind of the germ faddist. This image is easily transferred to the minds of others. The poor little microbe, whose mission in life is to act as a scavenger for us, is blamed for that for which the mind of man alone is responsible.

Woe betide the little child with a sore throat, having one of these germ faddists gaze into her throat. He has such a strong mental image built up in his sub-conscious mind of diphtheria that he unconsciously and innocently transmits it to the sub-conscious mind of the child. The child may never develop diphtheria, but if it is at all sensitive it may in a year, or two years, or month, or week, develop a true case.

Such is our ignorance that we build up and bestow upon germs a power, which they do not possess, never can possess, outside of the images made in our minds. Germs are far beneath us in the scale of evolution, and we should always hold ourselves positive to them. The positive and developed man, obeying the laws of nature, has no fear of germs. Knowledge is power. Attain to knowledge and the mysteries of disease clear up as easily as fog before a noonday sun.

I hear you say, "But the bacteriologists have proven beyond all doubt that if they inject diphtheretic germs into a rabbit the rabbit invariably develops the disease."

Let me tell you, my dear reader, the bacteriologist had in *his mind* a vivid image of diphtheria, and it is just as easy to transfer to the instinctive sub-conscious region of the rabbit's mind the image thought of, as it is to that of the child. Dr. Whipple has this to say on the germ theory: "Animals have been impregnated during experiment and the symptoms of certain diseases produced, but later other experimenters have shown that those bacteria were not the ones that caused that kind of disease. What affected those animals?"

Note here that the symptoms that develop with the animal are those of "the diseases with which the professor is experimenting." His mind is "full of it." His mind's eye holds the most intense picture of that particular microbe as "the active and real cause of *that disease*." Rabbits, horses, dogs and guinea pigs all are sub-consciously clairvoyant and subject to the influence of clearly defined thought, by the same laws of *the transference of an image* that inhere with human beings.

How much allowance, then, should we make for the perhaps overpowering action of the experimenter's mind on the animal?

None, do you say? Well, let an equally powerful mind give the idea of nothingness to the supposed bacterial thought and we venture to say that no disease will develop. It is easy to test. Try it. Fairness and public safety demand a test.

We will now go on to the theory and practice of Esoteric Osteopathy.

ESOTERIC OSTEOPATHY

If Osteopathy is to stand foremost in the ranks of the healing art it must comprehend more than the physical.

Osteopathy must see the power or force that is back of and underlying the Physical body.

Osteopathy *must recognize Mind as that force.*

As soon as Osteopathy recognizes *Mind* as the force that moulds and shapes the atoms of matter, either into normal or abnormal states, that moment Osteopathy commands as a MASTER the entire realm of the Physical. Without this comprehension Osteopathy is doomed to wallow in the mire of medical ignorance. It will have its rise and fall like other material schools that are not founded on the rock of truth and *Reality.*

Osteopathy combining its extensive and comprehensive knowledge of physical laws, with the higher laws founded in the ABSOLUTE, will endure without a peer until the end of all Physical life.

If Christian Science, with its glimmering knowledge of the Truth, were to combine that knowledge with such a sweeping knowledge of Physical laws, as does Osteopathy, it would prove itself almost infallible.

Now we will give to you the knowledge which, if practiced, will make you absolute master of *dis*-ease.

When the hand that pens these words realizes how *simple* the great truths we are going to give you, will

seem and look in cold type, we feel how poor and inadequate is language to express the inexpressible value of the Reality behind the words. But such is Reality. All Real things are simple.

As we have formerly stated, the basic principal of Esoteric Osteopathy is that the disease is a *Mental* trouble—not a trouble in the central mind, but in the "Mind" in the parts. The theory of the cure is that the thought-force overcomes the "rebellious mind" in the cells and parts, and forces it to resume normal action.

In mind-force healing get all ideas of "matter" out of your mind. You are not using mind against matter, but Mind against Mind. The Will-Mind against the cell-mind. Do not *forget this,* for it underlies the whole system of Esoteric Osteopathy. You go after the rebellious "Mind" in the parts—remember that. By producing, or rather re-establishing normal *mental* conditions in the parts, the diseased condition vanishes. We will quote how Ramacharaka, in his "Psychic Healing," advises to go after the rebellious "mind."

"The Healer directs his thought-force to the 'mind' in the part, and addresses it positively, either by uttering the actual words or by speaking them mentally. He thinks or speaks something like this: Now, *Mind,* you are behaving badly—you are acting like a spoiled child—you know better and I expect you to do better, and act right. You must bring about normal and healthy conditions. You have charge of these organs, and I expect you to do the work that the Infinite Mind gave you to do properly."

Now there is no virtue in the words used, but this and similar thoughts will give you an idea how to approach the rebellious "Mind." The "Mind" of the part must have pointed out to it just what you expect it to do. You will be surprised how it will obey. Think of a "cross," "pouty" child, one who is "out of sorts." When dealing with the rebellious mind, and like a child you must love it, scold it, coax it, before you can lead it back to right action. Love, of course, must be behind the action, just as in the case of the child. The cell mind is really an undeveloped child-like mind. By keeping this idea in view you will be better able to handle it.

All the while you are manipulating an organ or part, keep telling the "Mind" just what you want it to do. Your manipulations awaken and attract the attention of the "mind in the cells." This explains just how manipulation brings results.

Osteopathic physicians generally have often wondered why continued pressure over a nerve would cause inhibition, whilst a make and break pressure stimulated. Many and various speculations have been advanced as to the cause of this. But not once has it been said that the operator's mind picturing the word "quiet" to the "nerve mind" was the cause of the inhibition, or the picturing the word "action" was the cause of the stimulation. The operator unconsciously thought these word images, and projected them to the "mind" of the nerve centres, under treatment. His very anxiety to bring about the conditions thought of was sufficient to picture to the "nerve mind" what was wanted.

With the light of knowledge, how easily these changes can be produced at will. No longer speculation, no longer doubt, no longer hit and miss, but a *surety*, a *certainty*.

The light of this knowledge explains the results obtained from all Osteopathic technique. In no other way can it reasonably be explained.

Now with a few more instructions we will leave you to work your own way out. We have given you the truths; now go to work and prove them by practice. Don't underrate these truths, because we have told them so simply. We could have woven around these truths much learned (?) theory and conjecture, and thus made a book fifty times larger, but we prefer to present it to you shorn and naked—in a nutshell.

To get quick results, always manipulate directly over an organ or part when giving it instruction, not hard, just sufficient to attract the attention of the "mind." This applies to all but the Liver. Go after it in the usual vigorous manner, bearing in mind that the Liver is a dull, stupid organ, and must be spoken to *sharply* and positively. The Liver cannot be coaxed. It has to be driven like a balky donkey. Of course you understand we are speaking of the "Mind" of the Liver.

The "Kidney Mind" is not quite so stubborn as the Liver, but it needs "talking to" pretty sharply.

The Heart is a very intelligent organ—that is, a higher grade of "mind" than any organ in the body—the brain excepted, of course.

This "Heart Mind" will very readily respond to loving instructions, and is very kind and gentle.

In treating the nerves along the spine, just outline to the "Nerve Mind" in the centres what you expect them to do, and they will carry out your instructions in a way that will please and astonish both you and the patient.

If you have a hard, contracted muscle, just work *easily* over it, telling the "Muscle Mind" to relax, and it will do it in a very short time, thus doing away with the "back-breaking," strenuous work that you have been accustomed to doing.

Now in closing we will ask you to always bear in mind, that no matter what disease you may be called upon to treat, to remember that it is produced by *imperfect* "mind action." Give your usual Osteopathic treatment, plus the *mental commands* in words suited to the case, and you will be practicing Esoteric Osteopathy in Reality. That is all there is to it.

Above everything else, remember you are talking to the MIND of the organ or part, not to matter. Also always remember that there is no *dead matter* in a live body. Mind is in every part and cell, dead though its matter seems.

Practice will render you perfect, and you will soon become expert in giving your orders to the mind of the parts.

Remember also that "Cell Mind" or "part-mind" does not understand the words you use—that is knowl-

edge they do not possess. But they *do* understand the thought that lies back of the words, and will respond thereto.

Words merely serve to help you to *form your thoughts clearly*. Words are but symbols of thought. Ramacharaka says about this: "A German may give treatment to an Englishman, who does not understand a single word used. But the cell-mind *does* understand the thought back of the word, no matter what language is spoken. Is not this wonderful? And yet so simple when the key is had. It is the thought, not the word. And yet the spoken word helps the mind to form the thought. *We think in words, remember.* We even dream in words."

Now go to work.

POINTS ON PRACTICE.

The Osteopathic Physician should keep his knowledge of Esoteric principles from his patients, not that we advise the use of deception. Not at all. But the general public is not prepared to receive knowledge so far in advance of their usual methods of thought. Dr. Still well says in his "Philosophy of Life" on this very point:

"But we should use caution in asserting that Nature has made its work complete in animal forms, and has furnished the human body with such wisely prepared principles that the physician can administer remedies to suit the occasion and not go outside the body to find them. Should we find by experiment that the body of man is so wisely arranged by the Deity that the mechanism itself can ferret out disease and purify and keep the temple of life in ease and health, without drugs, we should hesitate to make the fact known. For the opposite opinion has had full sway for centuries and man has by long usage and ignorance adjusted his mind to those customs of the great past; and should he try, without previous training, to reason and bring his mind to the altitude of thought where he can conceive of the greatness and the wisdom of the Infinite, he might become insane or fall back in a stupor and exist only as a living mental blank in the great ocean of life. It would be a calamity to have all of the untrained minds shocked so seriously that they would lose the reasoning power which they now possess. I tell you there is danger, and we must be

careful in shedding the light of truth, until people begin to reason and can realize that God has done all that the wisest attribute to him."

We advise you to talk and treat your patients in the usual Osteopathic way. When you address or give orders to the "mind" of the parts needing attention do so by silent thought. The mind of the parts will understand the commands as readily as if the thought were spoken aloud.

Do not order the "mind" of an organ or part too strenuously to become active, or you may, as the writer did on one occasion, have to just as strenuously order it to quiet down. We were called to a case of renal dropsy and found the man in great danger, the kidneys not secreting more than three ounces of urine in twenty-four hours. We got after the "Kidney Mind" pretty strongly and soon had him passing forty to fifty ounces of urine in twenty-four hours. In two weeks we had him, as we supposed, entirely well, and discharged him. A short time after he came to us and said: "Doctor, I think my blood is all turning to water, because for the last five or six days and nights I have passed enormous quantities of water. At night I pass over three pints," so you see the "Kidney Mind" carried out instructions a little too strenuously.

We had a similar experience in a case of flatulent dyspepsia, in which we very strongly bid the "Stomach Mind" to wake up an appetite and to thoroughly attend to the duties of digestion. Afterwards the patient made the following complaint to us:

"I just can't get enough to eat. I eat three great big meals a day, and yet I am as hungry after a meal as I was before. I have such a strong appetite that it tortures me, yet I seem to digest every mouthful I swallow."

In every case where over-action is produced in an organ or part it can be very easily brought to the normal by giving the "mind" of the parts the right instructions. Always remember that the "Heart Mind" is very sensitive and highly intelligent, and in giving orders to it always use the word "normal," otherwise in slowing a fast heart you might instruct it too strongly and it might stop.

We want to say right here, don't get the idea that you have to have great power of concentration, and that the orders have to be delivered to the "mind" with clenched fists and frowning brows. No such a thing. Just talk firmly, quietly, easily and lovingly. Do not let your conscious mind wander from its task. Keep it firmly to work, just like as if you were instructing a class of unruly young Americans, who, if you relaxed your attention, would play all sorts of tricks on you.

As you grow proficient in your work, the "Mind" will grow to know you as a master, just as horses and dogs respect and know a man who does not fear, and is familiar with them.

The more you practice giving orders to the "Mind," the more proficient you will become.

As you get results, a feeling of confidence, mastery and poise will come to you such as you never dreamed of experiencing. Such a feeling of security could never

come through a science based purely on the Physical, because then your hopes are pinioned to something that turns to dust. Something that is constantly changing, something that is never permanent.

Do not get "chesty" and "puffed up" and have a feeling that you are mightier than your fellows, when success comes to you through this inner knowledge, just always remember that all of us are but poor little "potato bugs" where it comes to *real* knowledge.

Always remember the old saying that "Pride cometh before a fall."

My dear brothers, expressing the hope that you will be successful in your mission of healing—no matter what system you may see fit to use—we will bid you good-bye.

AN AFFIRMATION.

"I have within me a great area of Mind that is under my command, and subject to my mastery. This Mind is friendly to me, and is glad to do my bidding, and obey my orders. It will work for me when I ask it, and is constant, untiring, and faithful. Knowing this, I am no longer afraid, ignorant or uninformed. The "I" is master of it all, and is asserting its authority. "I" am master over Body, Mind, Consciousness and Sub-Consciousness. "I" am "I"—and "I" am Spirit, a fragment from the "Divine Flame."

—*Ramacharaka.*

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